

THE BAPTIST RECORD.

DN B229rcj

VOLUME 10.

JACKSON, MISSISSIPPI: THURSDAY, MAY 6, 1886.

NUMBER 11.

BAPTIST RECORD.

TERMS OF SUBSCRIPTION. (Invariably in Advance.)

One Year..... \$2.00
Six Months..... 1.00

Entered at the Jackson Post Office as Second Class mail matter.

SPECIAL RULES.

1. Always write concerning business matters on a separate sheet of paper from every thing designed for publication.
2. Be careful, in sending subscriptions, to write plainly the name of the subscriber, the post office, county and State.
3. In changing your post office be careful to give the post office from which you get your paper, as well as that to which you wish it sent.
4. RATES OF ADVERTISING furnished on application.
5. The RECORD has a large circulation in Mississippi, Louisiana and other Southern States, among the substantial people of each community and is therefore a good advertisement medium. A limited number of good advertisements will be admitted. Frauds and humbugs will not be advertised at any price, if any such should gain admission into our columns at any time they will be promptly exposed. In dealing with those who advertise with us please say to them you saw their advertisement in our columns.
6. Brief MARRIAGE notices inserted free for actual subscribers.
7. OBITUARY notices and complimentary resolutions, not exceeding 100 words in length, published free; for all excess of this limit we will charge 2cts. for each additional word.

Address everything to

BAPTIST RECORD,
Jackson, Miss.

EDITORIAL.

APPOINTMENT.

I will be at Carrollton Saturday morning, the day following, hoping to meet many brethren and talk with them on the affairs of the Kingdom.

J. B. GAMBRELL.

COMMUNICATIONS.

GOOD NEWS FROM THE GULF CITY.

The great awakening in our city has a history, which could be written, would be full of suggestion and of thrilling interest.

A pastor, however, who is up to his chin in work by virtue of the widening interest and a great gathering, is no fit historian. I have tried in vain ever since the visit of the great evangelists to write for the readers of the RECORD some account of the unusual religious interest which culminated in the "Moody meetings," and which has moved on with quiet but mighty force ever since. It has proved to be nothing less than a revolution in the life of our gay, easy-going city of the Gulf.

Frozen churches have been thawed out, Christians in general have been warmed into new life, backsliders have been brought back by the score, personal zeal in soul-winning has been fanned into a flame and over two hundred converts have already been added to the churches. But "the end is not yet." Meetings still continue in some of the churches, and inquirers are daily asking, "what must I do to be saved?" To those who know Mobile all this is remarkable and significant. Society and church life here is a study. It is eminently conservative but capricious. It is "down upon" everything *outré* or sensational. It may smile upon it but will not endorse it. It is polite, cordial, pleasure loving, and lays great stress on "decorum."

Religious zeal is at a discount. It isn't "proper" to be "pious"—at any rate except in church. Even there it is imperative that "everything be done decently and in order."

As in New Orleans, so here, spir-

itual religion has had to make its way against "a sea of difficulties."

Sam Jones tried his hand here in vain. Many listened and laughed and that was the end of it. As to "results" his work in Mobile was a melancholly failure. The Irish evangelist, Needham, was every way more acceptable and successful. His work here last year did much to prepare the way for this. From his visit last April till now there has been a gradual but genuine spiritual quickening in the churches.

The past winter was one of unusual faithfulness and zeal in pulpit and pew. "The week of prayer" evinced deep interest and readiness for united effort for the conversion of men. Christian hearts were deeply moved for the outlying multitudes who were as sheep without a shepherd. Great interest and absolute unanimity were shown in inviting Moody and Sankey. Even the Episcopal Bishop and rectors signed the petition. Yet all was done without compromise of conviction on the part of any. Then meetings were held in several churches before hand, and not a few converts came out on the Lord's side. The whole city was stirred and on the *qui vive* when the evangelists came, and hundreds of thousands, were praying for a blessing.

Of the Moody and Sankey meetings themselves, you have already had accounts.

Perhaps nowhere in the South were their services better attended or more effective. All grades of society, all creeds and colors, were represented. Paupers and merchants, princes, magdalenes and queens of society, the genteel and the shabbily-dressed, all were there, though "the better classes" of society largely predominated. Hundreds, perhaps thousands of non-church-goers heard their first sermon for years. The meetings for men only were especially remarkable in make-up and "effect." Every type of character was represented—first society men, men of the turf, gamblers of every grade. Yet more profound seriousness, more seeming reverence, I have never seen, and numbers of the worst men in the city arose for prayer.

Of Moody's preaching I will not speak, except to say that his power can be accounted for on no merely human principle. He is a wonder as a man, but his power is the power of God. Unattractive in personal appearance, ungainly in manner, utterly lacking in eloquence, and at times recklessly ungrammatical, he nevertheless wields an influence over men such as I have never seen surpassed. He is absolute, "master of the situation," managing meetings and bending vast assemblies to his will, seemingly without effort, and certainly without ostentation. As the world counts it, he is no "orator"—no reasoner, no mesmerizer, yet as a speaker he often carries everything before him. Nor is the effect as some one said of another, like taking morphia, delightful while you are under the spell but bitter afterwards. He possesses a force, which within its range is masterful, but it is spiritual rather than intellectual or physical, as much as he owes to his fine common sense and his superb physique. Especially am I impressed that his humility, his evident earnestness, his lack of ostentation, his self-forgetfulness—yea self-abnegation in his work, and crowning all his faith in God and the word of his grace—turnish us, as nothing else can do, the secret of his marvelous power.

As to the general results of the three days' evangelistic efforts in our city the judgment of the pastors is unanimous that the meetings were of incalculable benefit to the community. The greatest benefits,

of course, are those which cannot be counted or measured by ordinary methods. But there is plainly visible to-day a quickened religious life and a blessed forward movement of both churches and individuals all over the city. Nor has it turned out here as Dr. Landrum has reported of New Orleans. Our own churches have reaped bountifully. We have had baptizing to do every Sunday since the 1st of Mar. Over sixty have been added to the St. Francis Street Baptist church alone, most of whom are adults, many of them MEN. Last night I baptized several and there are more to follow.

I might fill a volume with illustrative and suggestive incidents but I will forbear. It is the Lord's work. "We thank God and take courage."

Geo. B. EAGER.

Mobile, Apr. 1886.

FROM SPRINGFIELD ASSOCIATION.

I am, perhaps, due our church an apology, especially as I learn that some of them appear to be at a loss to know whether or not I am engaged in the mission work. It will be remembered that when I was re-appointed to the work at the last meeting of our Association, that I asked further time to consider the matter. The first meeting of our Executive Board was appointed at Homewood, to embrace the 5th Sunday in November last. A quorum failed to meet on account of bad weather. The next meeting was appointed at Springfield (considering that to be central) in connection with 5th Sunday in January. That meeting also failed, for the same cause.

I entered upon the work assigned me about the 1st of December last, but in consequence of the severity of the weather and sickness on my part, I have been unable to do much as yet—have not even fully organized my work. I have spent only twenty-six days, filling a few appointments regularly, visiting many families for religious instructions, etc. I would say in this connection it is my purpose to operate in the same parts of the territory I occupied last year, as far as possible, except in the region of Shady Grove church, (new church) fourteen miles from Raleigh, on lower Westville road; which church fills up a large scope of destitution in that section of country. Our worthy and promising young brother, T. J. Miley, is in charge of that church, and agrees to preach at Rock Hill school house on his way to or from Shady Grove, between there and Pleasant Hill church, eight miles from Raleigh, on upper Westville road. It is hoped that for Brother Miley's services at Rock Hill our churches will provide some compensation. Thus our Association is relieved of a considerable amount of destitution, and can we think, direct her efforts to other needy places. And if we will but devise liberal things for God and make united and vigorous efforts, not many years will roll around before we shall, under God's blessing be able to meet the wants of our entire field, and then be able to aid in giving the Gospel to the regions beyond. Although our work has been so retarded by sickness and inclement weather, we may hope that God in His providence may so favor us as to enable us to prosecute our "labor of love" regularly and successfully.

Nothing has been done this year in the Colportage work. We hope however, as soon as we can expect good weather uniformly and the roads improve, to engage again in that work in connection with our other work, as it will take nothing from that in time or expense, but

rather add much as a valuable auxiliary. I propose that the next meeting of our Board be held at Springfield, embracing 5th Sunday in May. And as we have had no Board meeting since the Association let us try to have a full attendance of the members.

W. R. BUTLER,
Missionary Col'tor, etc.
Forest, April 18 1886.

GRENADA, MISS.

Our meeting at Longtown was, in every respect, a success.

Beginning on the second Sunday in April, we continued twelve days and night. About 55 have professed conversion and of that number 25 have joined the Baptist church and others, doubtless, will.

But the work done for Christians by Christians was one of the important features of the meeting. For a long time we felt the need of making our church a better one. We decided that the way to make our church better was to make our individual lives better, and the way to make our lives better is to set our hearts right before God.

Brother B. N. Hatch was with us and did the principle part of the work. I found him to be a man who prays much, works all the time and has a strong faith in God and in God's Word. He has a good way of putting others to work, making good that saying, "that it is better to set a hundred men to work than to do the work of a hundred men." I have recently taken a collection amounting to \$6.10 from the church at Longtown. This was for the Col-

The second Sunday was my day at Graysport. This place is near Grenada and has a church of fine promise. I have been their pastor only a short time. The ladies have recently painted the inside of the church—indeed everything in the church is new neat and pretty. We collected \$11.25 for the Convention Board. I left the Sunday-school getting up a collection for Mrs. Nelson.

W. T. HUNSON.

SUMMIT MISS.

We have just closed a glorious meeting of days at McComb City, which resulted in 42 accessions to the church, and in a complete revival of the membership. I think, taking everything into consideration, that it was the best meeting I ever was in. We are praising God for his wonderful work done in our midst. We had Brother B. N. Hatch with us, and enjoyed his labors greatly. I had him with me nearly two weeks, and studied him closely, and now, having seen for myself, I unhesitatingly recommend him to the churches. You will find something to criticize brethren, but opposite to this you will find such faith, earnestness, enthusiasm, and consecration as will make you forget 'Hatch' (as he calls himself) in the great work he is bent upon doing in your midst. Give him work brethren. God blesses him in breaking the Bread of Life to the people.

R. N. HALL.

April 26 1886.

OPELOUSAS LA.

Much good has been accomplished in our midst of late. Unexpectedly on the morning of the 11th inst, Corresponding Secretary C. W. Tomkies arrived. He came to make a short visit. The carpenters were just finishing the inside work on our house of worship. After two days stay he decided to begin a meeting of days. On Friday evening he began with a small audience. His manner of preaching was exceedingly acceptable. He soon drew a large attendance. He did not appear to aim so much at im-

mediate results, but he evidently intended to leave the field for all time to come. No man has ever impressed the public so deeply and favorably. Other men of those denominations having larger following and more sympathizers, have drawn out larger congregations, but no one has so impressed all classes as he did during fifteen days of most earnest efforts. Our district judge, our sheriff, and a large percent of our lawyers and doctors, holding to different creeds, Roman Catholics, Episcopalian, Presbyterian and Methodist, attended the services and confessed afterwards their interest in the meeting and impressions for good.

We are of decided opinion that the State Board did wisely in making Brother Tomkies corresponding secretary.

Of the direct results seen in the meetings, we mention these:

1 Different denominations were never brought so near together in a revival work. There will be a better feeling between us in the future. Those who may have feigned liberality but never felt any such spirit, were compelled to show their colors. There is very little of this spirit in our midst. When every denomination is striving to build up with the country as it develops nearly everything in the line of religion is "clear cut."

2 Our little church of twenty-three members had seven added to her number. One received by letter and six received for baptism.

3 Our cause was greatly lifted up. The church better organized for work. Our Sunday School re-

organized and our weekly prayer-meeting resumed. These features would have been developed had there been no meeting. They came about because our house was finished. But they are better by reason of the visit of our Corresponding Secretary.

4 We raised for Foreign Missions \$21; for State Missions \$7; and for Education \$90.

I have written these things for the sake of the cause. I believe this development ought to encourage those who are sacrificing for our mission cause in Louisiana.

A. P. SCOTFIELD.

The Ex. Board of the Aberdeen Association will meet at Troy, 11 o'clock on Friday before the second Sunday in May next.

W. L. GIDEON.

The Richmond gas works were washed out by the James river freshet last week. As a consequence the churches could not have their Sunday night services, and the pastors took a short vacation. We need not add that all the third class punsters revived their ancient jests about the preachers and their dependence upon gas in their pulpit performances. We do not wish to shed human blood on any account, but if we had to slaughter somebody—and could pick our victims—well, it would be a bad day for punsters.—Baltimore Baptist.

P. S.—We retract this remark.

WHITHER OF THESE TWAIN IS RIGHT.

In sending the proceedings of the "State Wide Conference" I notice in connection with the introductory sermon by Brother Lomax that the Hymn, "Come Holy Spirit Heavenly Dove," was sung. I remember that in Brother Penick's sermon before the Grand Cane Association in La., last fall he told us that it was either infidelity or ignorance to sing that hymn. These two men are both grand preachers. What must we do about singing the

G. W. H.

Mr. Ruskin's objection (stated in a letter to the Pall Mall Gazette) to Darwin's works is worthy of note. Here are his reasons for rejecting them from a list of "best books."

Because it is every man's duty to know what he is, and not to think of the embryo he was, nor the skeleton that he shall be. Because, also, Darwin has a moral fascination for all vainly curious and idle speculative persons, and has collected, in the train of him, every impudent imbecility in Europe, like a dim comet wagging its useless tail of phosphorescent nothing across the steadfast stars.

Rev. Geo. B. Eager, D. D., of Mobile, will preach the commencement sermon at Brownsville Female College, Tennessee; of which College Prof. P. H. Eager is President.

One of the most remarkable things which has happened of late is the order that a recent prayer of the blind chaplain, Milburn, of the United States House of Representatives be printed in the Congressional Record. Among other things, he asked God to teach the people of this country that money gained otherwise than by the sweat of the face, as the fair and honest wages of honorable, manly work of brain or hand, is gained by theft, no matter how we name the stealing.—Central Baptist.

In the power of the Spirit of God we realize the oneness of the church, both in heaven and earth, and the spirits of just men made perfect is in union with us. No gulf divides the militant from the triumphant; we are one army of the living God. We sometimes speak of the holy dead; but there are none such; they live unto God.—Spurgeon.

The habit among preachers of speaking harshly of each other has almost ceased. It ought never to have commenced. In our day the more crafty, but not less deadly sin, is sometimes committed of damning a brother with faint praise. Who would not prefer to be openly assailed rather than be complimented in terms so ambiguous and tones so insinuating as to leave the hearer in doubts as to whether the speaker means to praise or deride. Honest speech betrays a preacher's lips all ways and everywhere.—Baltimore Baptist.

—THE MISS STATE PHARMACEUTICAL ASSOCIATION meets in Jackson, Tuesday, May 18th. Druggists and M. Ds. are urged to attend, as there will be important business to come before us.

CAVALRY CHURCH.

The series of meetings conducted in Cavalry church closed Thursday evening last. Although there were no accessions, the church was truly revived, and by a united effort succeeded in securing a sufficient sum to sustain Elder Jean Vane as pastor for his whole time. Brother Vane will be a loss to Macon, but an accession to Meridian. He is a sound Baptist and has the friendship of Christians generally in every good word and work.

And now it is hoped that we can once more enter upon aggressive work, in all departments. Brother Vane expects to preach every alternate Sunday afternoon at West End, and traveling prayer meetings will be resumed—two a week, we presume. In all gospel labors our Brother proposes to do his part, and in connection with Dr. Bozeman of the First Church, expects to push forward all our denominational interests.

Meridian, April 28, 1886.

BAPTIST RECORD.

COMMUNICATIONS.

WHO ARE THE PRIMITIVE BAPTISTS?

Essay by W. S. Cockcroft read before the Executive Board of the Harmony Baptist Association at Moss Hill Church on the 5th Sabbath in August 1885 and the writer requested to have it published in the BAPTIST RECORD and Southern Baptist.

This question has been asked frequently, and, indeed, it may be properly considered a question of great importance to many. We shall discuss it first from a Bible standpoint. Therefore, we shall take the Word of God as the standard by which to decide who are the Primitive or First Baptists. And, as there are but two denominations in this section claiming to be the Primitive Church, we propose to apply the standard to these, viz., the Missionary and the Anti-missionary denominations, and see who is entitled to the distinguishing honor of being styled the "Primitive Baptists."

1. What does the Word of God teach in regard to the apostolic churches? Were they Missionary or Anti-missionary? To the law and the testimony.

Christ commissioned his Apostles to "go into all the world and preach the Gospel to every creature." He says that the "Gospel shall be preached unto all nations for a witness, then shall the end come." God called and directed men to preach to the heathen, we learn in Acts 13:2, 3. "The holy Ghost said separate me, Barnabas and Saul to the work whereunto I have called them; and when they had fasted and prayed and laid their hands upon them they sent them away." Thus the Apostles formally endorsed and sanctioned the divine call of Barnabas and Saul as missionaries to the heathen by sending them away. But we may be told that the great commission ceased with the Apostles. This is certainly a great mistake. The work performed by Christ and his Apostles was comparatively but a grand beginning to the great evangelical system designed to be perpetuated by the ministers of successive generations through the future ages "for a witness unto all nations, then shall the end come." It is no where in God's word stated nor even intimated that the commission was limited to the Apostolic age. On the contrary, the Gospel as taught by the Apostles was to be transmitted to the ministers of successive generation in all its fullness without change or limitation. This is evident from what Paul taught Timothy, 2 Tim. 2:2. "The things which thou hast heard of me among many witnesses, the same command thou unto faithful men who shall be able to teach others also." By "the things," Paul, of course, meant teachings or doctrines that he had taught Timothy. Therefore, we see that whatever Paul taught Timothy, Timothy was to commit the same to faithful men who should teach others also. Consequently, this proves that the word which Paul commanded Timothy to teach was to be transmitted unimpaired to others. Paul says, "he left Titus in Crete that he might set in order the things that are wanting and ordain elders in every city." All of this shows conclusively that the Gospel as preached by Paul was intended to embrace all of what Christ committed to him by revelation, which Paul says in other ages of the world was not made known unto the sons of men as it is now made known unto his holy Apostles and Prophets by the Spirit, that the gentiles should be fellowheirs of the same body and partakers of his promise in Christ by the Gospel, to make all men see what is the fellowship of the mystery." How could all men be made to see the fellowship of the mystery without commissioning successors to preach to the coming generations? Dare any man leave out a part of the Gospel—knowing that if he did so, God would take

away his part out of the book of life? Besides, as evidence that the commission to preach the Gospel was to be continued to the end of the world, Christ commanded his disciples to pray to the Lord of the harvest to send more laborers into the vineyard. As further confirming the above testimony, we should remember the lesson taught in Christ's parable of the sower, that as the seed of the Holy Ghost, which was the word of God, to be sown in the field, which is the world, how can the word as the seed of the Holy Ghost, germinate and spring up into everlasting life in those into whose heart it was never sown, and who have never heard of the only name under heaven among men whereby they must be saved—if saved at all? How absurd! Hence—by way of showing the necessity of preaching to all the world, with emphasis, Paul asked, "How then, call on him in whom they have not believed, how shall they believe in him of whom they have not heard, and how shall they hear without a preacher?" "So then faith cometh by hearing, and hearing by the Word of God." Also, we learn that Timothy, Titus, and other ministers were to preach the Gospel faithfully as Paul says— "Warning every man, teaching every man, in all wisdom, in all wisdom, that I may present every man perfect in Christ Jesus."

Which denomination does this? Could we, as a denomination, be true to our trust without recognizing all men, both saints and sinners, as proper subjects of Gospel address? If the same Gospel Paul preached was handed down to Timothy, and Timothy was required to commit the same to others, it follows necessarily that a succession of preachers—after the Apostles—was clearly taught, involving the duty of preaching the same Gospel in all its fullness. Therefore it is certain that that denomination which imitates the Apostles in doctrine and practice would be justly entitled to the name Primitive Baptists. But if anyone should insist that the great commission ceased with the Apostles, let it be remembered that it is no where in God's Word stated or even intimated that it was limited to the Apostolic age; but on the contrary Paul says: "Though we or an angel from heaven should preach any other Gospel than the one which we have preached unto you, let his be accursed." Paul preached to sinners and so did Peter, Stephen, and the Savior himself. Therefore, we should preach to sinners because commanded to do so, as indicated by the precepts and examples of the Apostles and the Savior. The imperative duty is clearly taught. Paul says: "We, then, are ambassadors for Christ as though God did beseech you through us, we pray you in Christ's stead be ye reconciled to God." So, we see that Paul preached unto faithful men who shall be able to teach others also. Hence, the Gospel is called the word of reconciliation.

2. The fact that men are indiscriminately and promiscuously called upon to repent and believe the Gospel is *prima facie* evidence of their capacity to comply with the demands of the Gospel. The inspired Word says: Acts 17:30, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." And the next verse tells why all are commanded to repent: "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." Isaiah 43:22-23 says: "Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else. I have sworn by myself—the word is gone out of my mouth and shall not return. That unto me every knee shall bow and every tongue shall swear." Then, you see, all are addressed as responsible beings. Do the Anti-missionary preachers preach thus, or do they cautiously guard against making the impression that all were addressed?

3. The Scriptures teach that every man has been divinely endowed

with adequate capacity to become a beneficiary of the atoning work of Christ by the assistance of the Holy Spirit, whose special office-work is to reprove the world of sin, of righteousness, and of judgment. Job 32:8 says: "There is a spirit in man and the inspiration of the Almighty giveth them understanding." And, in 33:26-30 of Job, it is written: "He (i.e., man) shall pray unto God and he will be favorable unto him and he shall see his face with joy; for he will render unto man his righteousness. He looketh upon men and if any say I have sinned and perverted that which was right and it profited me not, he will deliver his soul from going into the pit and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit to be enlightened with the light of living." Therefore, John said Christ "was the light that lighteth every man that cometh into the world."

This enlightenment of the human mind was therefore a special endowment to discern the things of the Holy Spirit as revealed in the word of God or explained by the living ministry. As Paul says, "Warning every man, teaching every man in all wisdom, that I may present every man perfect in Christ Jesus."

Such a faculty or capacity to discern the things of the Spirit pertains exclusively to the inner man or spiritual part of man's compound nature and not to the outer compound part which Paul calls "the natural man." For he says: "The natural man receiveth not the things of the spirit, because they are foolishness unto him; neither can he know them because they are spiritually discerned, i.e., they are discerned by the spiritual part or faculty of our nature, which he calls the "inner man." Man was thus constituted susceptible of moral suasion and is addressed in the Scriptures everywhere as a moral being, capable of accepting or rejecting the teachings of the Gospel of Christ, knowing full well the consequences in either case.

4. The Scriptures teach that the Holy Spirit reprove the world, but his influence may be resisted. What did Stephen say to that promiscuous multitude of sinners just before they stoned him to death? Acts 7:51. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Thus we see the danger of sinners resisting the Holy Spirit, whose office-work is to reprove the world of sin, of righteousness and of judgment. Therefore Solomon said, Prov. 29:1, "He that being often reproveth hardeneth his neck shall suddenly be destroyed, and that without remedy."

Which denomination warns sinners of the danger of hardening their necks or hearts and being destroyed without remedy? Do our Hardshell brethren ever use our Savior's words to some who attended his baptism? "O ye generation of vipers, who hath warned you to flee from the wrath to come." Why warn them to flee from the wrath to come if they could not do it? Does God command the wicked to do something they cannot do? "I have called and ye have refused." Refused what? Could they refuse a thing that had never been offered to them? Worse still, does it not deny the statement of God to his face and virtually question his sincerity in offering mercy to the lost?

5. The Scriptures teach that ample provision was made for the salvation of the whole world. To sustain this proposition I will quote a few passages: 1st John 2:2. "He is the propitiation for our sins, and not only for our sins, but for the sins of the whole world." How can anyone who reads the above passage help seeing as did Peter, and say, Acts 10:34-35, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted with him." And of the wicked, Paul says: Rom. 1:23, "And even as they did not like to retain God in their knowledge,

God gave them over to a reprobate mind, to do those things which are not convenient."

6. The Scriptures teach that ministers should observe their duties "without preferring one before another—doing nothing by partiality." Read the 5th chapter of Paul's first letter to Timothy, and it may be seen that after enumerating many ministerial duties Paul says in 21st verse: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." Do not our Anti-mission brethren violate this solemn charge to Timothy by preaching almost exclusively on the doctrine of predestination to the ignoring of other duties? What can be plainer? Look at it. Paul also charged Timothy to preach the word—not just a part of it that he intended as food for the sheep, but all of it. "Be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." Apply this standard to the Anti-mission preachers and see if they are not found wanting. In concluding this part of our subject, if the same Gospel Paul preached was handed down to Timothy and he was required to commit the same to faithful men who should teach others also, it follows necessarily that a succession of preachers after the Apostles was clearly intended, involving the duty of preaching the same Gospel in all its fullness, without change or limitation. Therefore the Anti-missionary Baptists are not Scripturally entitled to the name

PRIMITIVE BAPTISTS.

7th. I shall now, brethren, in further discussing this question, show from well authenticated historical statements and facts that the Associations that are now Anti-missionary, were in favor of foreign missions up to the years 1826-27-30, and hence have no claim to the title of Primitive Baptists. I shall condense and quote almost verbatim from Dr. J. R. Graves' excellent work, "Trilemma"—last chapter of the late edition.

"I will begin with the Baltimore Association, perhaps the most famous body of this modern sect in the United States. Their minutes for 1814 contain the following record: 'Received a corresponding letter from Brother Rice, one of our missionary brethren, on the subject of encouraging Missionary Societies.' This Brother Rice was Luther Rice, who was then just from Burmah, whither he had gone as a Missionary with Adoniram Judson. In 1816 these minutes in their circular letter say: 'The many revivals of religion which are witnessed in various parts of the country, multiplication of Bible Societies, Missionary Societies and Sunday Schools, both in our own and foreign countries, are viewed by us as showing indications of the near approach of that day when the knowledge of the Lord shall cover the earth.' The minutes of the same year (1816) state that the standing clerk was instructed to supply the Corresponding Secretary of the Foreign Mission Board with a copy of our minutes annually. In 1817 the minutes of the same Association say: 'Brother Luther Rice presented himself as a messenger of the Baptist Board for Foreign Missions, and was cordially received.' Elder James Osborne was a member of this body which cordially received a foreign missionary, and at this very session was appointed Home Missionary. This same Baltimore Association, in the minutes of 1828 called themselves 'Regular Baptists' just as we do now. And it was not till 1836 when the Association met with the Black Rock church, and then by a vote of 16 to 9 that fellowship was withdrawn from churches favoring foreign missions, Sunday Schools, etc. The Kehukee and County Line Association, two of the most influential of the Anti-missionary party, were once missionary bodies. In Burkett and Read's history of the Kehukee Association it

is stated on page 139 that in 1794 a special day was appointed to pray to God for a revival of religion, and on page 145 that it was the custom of ministers of that date to invite penitents to come forward and kneel to be prayed for, just as we do now in our revival meetings. In Biggs' history of Kehukee Association, page 162 it appears that this Association appointed delegates to meet at Cashie church, Bertie Co., N. C. in June 1805, with delegates from the Virginia, Portsmouth and Nence Associations, and at this meeting arrangements were made to collect money for necessary purposes. Thus it appears that the Kehukee was not only in fellowship with the Portsmouth and other Missionary Baptist Associations, but that the very first Missionary Society ever organized in the State was in the bounds of that body. In 1812 that Association sent three dollars, 1813 five dollars, in 1814 five dollars, to the general meeting of correspondents of N. C., which was an organization of the Missionary Baptists. Biggs' history also shows that in 1817 the Kehukee Association was in correspondence with the General Convention of the Baptists, which met that year in Philadelphia and was supporting Judson and other foreign missionaries, and it was not till 1827 that this Association took a decided Anti-missionary ground.

The evidence to show that the County Line Association was a missionary body up to the year 1832 is perfectly overwhelming. Its minutes show that in 1816, 17 and 18 that body sent delegates to the general meeting of correspondence, and in 1816 Eld. Geo. Roberts, one of the ministers of this Association, was moderator of the general meeting of correspondence, of which Robert T. Daniel was the agent, and which developed into N. C. Baptist State Convention. In 1818 this Association sent thirty-two dollars and forty-five cents to the N. C. Missionary Society by Brother John Campbell. And what is still more remarkable, there was a very prosperous Woman's Missionary Society in this Association, the minutes of which were kept by John Campbell, show that the 'Hyco Female Cent Society' was formed at Tynell's Creek meeting house, in Caswell Co., in Oct. 1817; in March 1817 it met at Bash Arbor meeting house; in March 1818 it met at the same place; in 1819 at Graves' meeting house, and the fifth annual meeting was held in Sept. 1828 at Arbor.

All of these churches are now Anti-mission, but were then missionary bodies, and the persons who preached the annual sermons were all Missionary Baptist ministers. In 1832, the County Line Association was in regular correspondence with the Flat River and Sandy Creek Associations, both of which were then and still are missionary bodies.

In 1832 James Osborne of Baltimore visited the County Line Association, and under his influence it was induced to withdraw fellowship from the Missionary Baptists of the State. From these facts we see the Missionary Baptists are just where the Apostles were and where all the names were till 1827-28 when a new sect arose calling themselves, according to Elder Bennett's Review, page 8, at first, the 'Reformed Baptists' in N. C., and then the 'Old Baptist,' the 'Old sort of Baptists,' 'Baptist of the old stamp,' and finally adopted the name of 'Primitive Baptists.'

Now, in conclusion, brethren, I have shown from the Bible and from history, that the Missionary Baptists are entitled to the honor of being styled Primitive Baptists.

Let us try to prove ourselves worthy of the title, and press toward the mark for the prize of the high calling of God in Christ Jesus, who is 'all in all' to us. May God bless his responsible creatures with a disposition to study his word till we all come to a harmonious understanding of his will and recognize in heart and practice the full import of that expression, 'one Lord, one faith and one baptism,' is our prayer.

P. S. After hearing the above essay, the Executive Board of Harmony Association discussed the query: 'Should we receive the Anti-missionary baptisms as valid?' Answered unanimously, 'No,' and requested their decision published with the above essay.

BIBLE READING ON PRAYER.

NUMBER 3.

Having given some illustrations of specific prayer in the Old Testament, let us now notice a few in the New Testament.

And Peter said, Lord, if it be thou, bid me come unto thee on the water. And He said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink he cried, saying, Lord save me. And immediately Jesus stretched forth his hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? Matt. xiv:28-31.

Peter's prayer was brief and specific. It consisted of three words only and every word was a monosyllable.

"Lord,"—that is his introduction. It was a perfect introduction. It indicated the source from whence he expected deliverance, and nothing now was necessary in this regard. If Peter had undertaken to make his introduction as long as we sometimes make ours, he would have been thirty feet under the water before he would have gotten through with it.

And then his prayer is contained in a single word, "Save." He wanted to be rescued from a watery grave, and no circumlocution of words could have added any greater force to his prayer. And the object of the divine compassion sought, is indicated in a word of two letters only, "me." "Lord Save ME."

And when he saw his Lord walking on the water, he thought, he could do so too, if the Lord would give him permission. And when he had obtained permission of Jesus, he came down out of the ship and walked on the water just as the Lord was doing until his faith began to waver. When his faith began to waver he began to sink; and then on doubt he wished he had remained on the ship. But Jesus delivered him, and then rebuked him for his lack of faith, "O thou of little faith, wherefore didst thou doubt?"

Again: "Two men went up into temple to pray; the one a Pharisee and the other a Publican. The Pharisee stood and prayed thus with himself, God I thank thee that I am not as other men are, extortioners, unjust, adulterers or even as this Publican. I fast twice in the week, I give tithes of all that I possess."

There is not a word of prayer in all that the Pharisee said. It is a piece of self gratulation, from first to last.

How different is the performance of the Publican. "And the Publican standing a far off would not lift up so much as his eyes to Heaven, but smote upon his breast, saying, God be merciful to me a sinner." And the Savior says: "I tell you, this man went down to his house justified rather than the other." Luke xxiii:9-14.

The prayer of the Publican was simple and specific. "God be merciful to me a sinner," and it was heard and answered. He went down to his home justified.

Take one more illustration in point. "And he said unto Jesus, Lord remember me when thou comest unto thy Kingdom. And Jesus said unto him, To-day shalt thou be with me in paradise." Luke xxiii:42-43.

These illustrations might be greatly multiplied, but those given above must suffice.

10. Another ingredient of effectual prayer is *importunity*. We lose many blessings by not

holding on in prayer. Let us look at some illustrations of persevering prayer.

"And Jacob was left alone, and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, I will not let thee go, except thou bless me." Gen. xxxii:24-29.

And in the 29 verse it is said, "And he blessed him there."

If Jacob had ceased to wrestle with the angel before the breaking of the day, he would not have secured the blessing. He did not cease to wrestle with the angel at 9 o'clock, or 10 o'clock, or 12 o'clock, or 4 o'clock in the morning, but he wrestled all night long, and thus obtained the blessing. His anxiety was that he might be delivered out of the hands of his brother Esau. And the wound which the angel inflicted on Jacob was the means of propitiating the sympathy of Esau, and the brothers were reconciled without bloodshed. O, brethren let us bind our petitions as with cords to the divine altar, and say with Jacob, "I will not let thee go, except thou bless me."

Take another illustration from the Old Testament.

"And Elijah went up to the top of Carmel, and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up and looked, and said, There is nothing. And he said, go again seven times. And it came to pass at the seventh time that he said, Behold, there is a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down that the rain stop thee not." I Kings xviii:42-44.

Elijah expected that it would rain in answer to his prayer. And although the servant came back six times, saying, "There is nothing," yet at the seventh time the servant saw a little cloud, like a man's hand rising out of the sea—a very discouraging prospect he thought, doubtless for a general rain, such as was needed in that terrible drought—but Elijah saw in it the coming of an abundance of rain, and the rain came in great quantities, and the long drought was completely broken up. But it was the seventh prayer that brought the rain. And yet every preceding prayer was necessary to make the seventh effectual.

It is like this: You take a sledge hammer and undertake to break a flinty rock in pieces. You strike with all your might, but it does not break. You strike it again and again until six times, and the rock is still unbroken. You strike it the seventh time, and although you use no more force than you had used six times before, the rock is broken all to pieces. It is the seventh stroke of the hammer that breaks the rock. And yet every preceding stroke of the hammer was necessary to make the seventh effectual and, if we would secure answers to our prayers, we must hold on until the blessing comes.

Let us now look at some answers to persevering prayer in the New Testament.

"And he spake a parable unto them to this end, that men ought always to pray and not to faint, saying, There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not, for a while; but afterwards he said within himself, I will avenge her lest by her continual coming she weary me." Luke xviii:1-5.

This is a very strong case. Here is a poor widow who has suffered wrong at the hands of a powerful adversary. And a widow in that day was not an object of sympathy and protection as is a widow in our day. She was liable to suffer the most grievous wrongs. This widow had thus suffered. And she has to

make her appeal to be avenged of her adversary to an unjust judge, not merely to an unjust man, but to an unjust judge. A man who said he neither feared God nor regarded man—a man who was corrupt in his official capacity, and accustomed to take bribes, and who had probably taken a bribe in this very case. What hope can this poor widow have of obtaining redress from the hands of such a judge? She takes the only means most likely to rescue her rights. She resolves to wear out the judge by her constant coming, and thus extort justice at the hands of that unjust judge, that iniquitous wretch, that perfect misanthrope, who neither feared God nor regarded man. And she comes, and comes, and comes, saying, "Avenge me of mine adversary, avenge me of mine adversary."

I imagine that I can see her in my mind's eye, following the unjust judge from his palatial mansion to the Court House, crying, "Avenge me of mine adversary, avenge me of mine adversary." And then when he comes out of the Court House to return to his home to dinner, she follows him, leading her fatherless children by the hand, and crying after him, "Avenge me of mine adversary, avenge me of mine adversary." And when he lies down at night, I imagine I see this widow placing herself beneath his bedroom window and sending up her cry on the nightly breeze, "Avenge me of mine adversary, avenge me of mine adversary." And the wicked judge is made to feel that he will never have any more rest until he avenges this woman of her wrongs, and he says, "I will avenge her lest by her continual coming she weary me."

This is one of the Savior's illustrations, and he adds, "Hear what the unjust judge saith. And shall not God avenge his own elect which day and night cry unto him, though he bare long with them. I tell you, that he will avenge them speedily." Luke xviii:6-8.

O let us persevere in prayer till the blessing comes! One other illustration on this point must suffice.

"And he said unto them, which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves, for a friend of mine is come to me, and I have nothing to set before him. And he from within shall answer and say, Trouble me not: the door is now shut and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity, the very word, he would rise and give him as many as he needeth." Luke xi:5-8.

And the Saviour adds in verses 9 and 10:

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But it is implied in these precious promises, that we are to ask in the perseverance; ask with untiring importunity.

11. Once more. If our prayers are to be effectual they must be offered in faith. A few passages of Scripture must suffice on this point.

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. xxi:21-22.

"Therefore I say unto you, whatsoever things ye desire, when ye pray, believe, that ye receive them and ye have them." Mark xi:21.

This is an appropriating faith. It takes the blessing as it is offered. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. But let not that man think that he shall receive anything of the Lord." James i:5-7.

Without faith it is impossible to please God; for he that cometh to God, must believe that he is, and

that he is a rewarder of them that diligently seek him." Heb. xii:6.

"And Jesus said unto him, It thou canst believe, all things are possible to him that believeth." Mark ix:23.

A prominent divine says, "We must in part answer our own prayers, and that is true. God will not do for us what we can do for ourselves. If we ask God to do anything for us, we must use the means which are necessary to secure that end."

I trust that attention has been directed to the text in the Readings will be rendered a blessing to many devout supplicants. T. C. T.

PERSONS wishing to subscribe for the Record and Clarion, can have both papers by sending us \$3.00.

Died—in Louisville, Miss., at the residence of her daughter and only child, wife of Captain W. R. Johnson, after a few hours illness of apoplexy, April 20th, 1886, Mrs. Elizabeth L. Triplett, wife of M. W. Triplett, Born Feb. 1, 1830, in Chester District, S. C., for many years a resident of Winston, Co., Miss., and for 14 years a consistently pious member of the Liberty Baptist Church, she died resigned and in the full assurance of Hope. A large congregation attended the funeral in the Baptist church, Louisville, conducted by the pastor.

"Sweet be her rest till Christ bid her arise To hail him in triumph descending the skies." PASTOR.

OF INTEREST TO LADIES.

The new treatment for ladies' diseases discovered by Dr. Mary A. Gregg, the distinguished English Physician and nurse, which has revolutionized the entire mode of treating these complaints in England is now being introduced in the U. S. under a fair and novel plan.

Sufficient of this remedy for one month's trial treatment is sent free to every lady who is afflicted from any disease common to the sex, who sends her address and 13 2ct. stamps for expense, charges, etc.

It is a positive cure for any form of female disease and the five trial package is many times sufficient to effect a permanent cure. Full directions accompany each package (which is put up in a plain wrapper) also price list for future reference. No trial packages will be sent after Aug. 1st, 1886. Address, GREGG REMEDY COMPANY PALMYRA, NEW YORK.

Quantity in medicine is no indication of value. Ayer's Sarsaparilla is concentrated powerful; requires a smaller dose, and is more effective, dose for dose, than any other Sarsaparilla. It is the best of all medicines for the blood.

BOARDING.

When you go to New Orleans stop at 427, Carondelet St. Near several lines of street cars and a number of Protestant churches: in walking distance of Canal Street. DIRECTIONS—Those coming on the I. C. R. R. take the Red car at the Depot, get off at Carondelet and a walk of 4 blocks will bring them to the house.

Southern Shopping Agency.

EVERY DESCRIPTION OF GOODS BOUGHT, AND

ORDERS FOR Dress - Making

Promptly Filled. For circular and references address

Mrs. Belle Peters. 558 Second Street, LOUISVILLE KY.

HAND RICE HULLER.

Dr. J. R. Sample, of Summit, Miss., has made a valuable improvement on his

HAND RICE HULLER.

It is claimed that the machine will now yield as large a per cent. of unbroken cleaned rice, as any rice-hulling machinery in use. Farmers who would like to clean their own rice at home, would do well to get one.

BLUE MOUNTAIN MALE ACADEMY,

A COUNTRY HIGH SCHOOL FOR BOYS AND YOUNG MEN.

Located at Blue Mountain, Tiptah Co., Mississippi, a place noted for its healthfulness, orderly society and fine spring or freestone water. Corps of teachers competent, instruction thorough, discipline strict, accommodations ample, expenses low. Young men prepared for business college. Board, including fuel, lights, and washing, \$10 per month tuition \$2.50 to \$4.00 per month, payable in advance. The 11th Session will begin SEPTEMBER 14th, 1886. For information, address W. H. M. DURHAM, or J. W. LEE, Blue Mountain, Miss.

MISSISSIPPI COLLEGE, CLINTON, MISS.

The Thirty-fifth Annual Session began on Wednesday, September 23rd.

ADVANTAGES.

A full and efficient Faculty. Thorough Instruction. Rigid but Paternal Discipline. Superior Moral Surroundings. Accessibility & Healthfulness. Reasonable Terms.

Send to President W. S. Webb for Catalogue.

W. T. RATLIFF, Pres't Board Trustees. Clinton, Miss., Aug. 1, '85.

Central Female Institute.

Clinton, Hinds Co., Miss.

The Thirty-third Collegiate Year will begin Tuesday, Sept. 22, 1886.

Advantages.

Prestige of a long and successful career; Full Corps of accomplished Professors and teachers; Curriculum, varied and elevated; Cabinets, Libraries and other means of illustration, unsurpassed; Location, accessible and noted for its healthfulness; a pleasant Home for boarders, where order, neatness and refinement are taught by precept and example; Expenses low.

For Catalogues and other information, address: DR. WALTER HILLMAN, Robt. Kells, Pres't Bd of Trustees. Geo. Whitfield, Sec'y.

Gibson's School

Offers to young gentlemen and ladies a complete course in Latin, Greek, French, Mathematics, English Language and Literature, Rhetoric, Logic, Political Economy, Natural Philosophy and Mathematics. Also lessons in Music. Drawing and Painting Methods are those of the University of Virginia. For circulars and information, apply to W. I. GIBSON, RIENZI, MISS.

BLUE MOUNTAIN Female College.

REV. W. T. LOWREY, A. M. President and Professor of Mental philosophy.

W. E. BERRY, A. M. Professor of Greek and Latin.

MRS. MODENA LOWREY BERRY, Lady Principal.

EIGHT other efficient and experienced teachers. The Preparatory, Collegiate, Music and Art Departments, well organized, and equipped, Course of Study, extensive; Instruction, thorough; Discipline mild but strict; Buildings convenient; Accommodations, ample; Expenses, moderate; Location, noted for its healthfulness, orderly society, and a bold spring of freestone water.

OUR OBJECT

Is to give the best advantages for the least expense: to put the school in the reach of the poor and make it worthy of the patronage of the rich. During the 12 Session 148 pupils were enrolled, 82 of whom were boarders. The 13th Session opened

Sept. 14 1885.

For catalogue or further information address

Lowrey & Berry Blue Mountain, Tiptah Co. Miss.

SHORT DIVISION SOAP.

If you want to know how to make and use

Short Division Soap.

Send and buy a recipe and the "RIGHT" to make it from M. L. PAYNE, Montgomery, La. Grant Parish.

West House.

MRS. M. A. WADLINGTON Prop.

Durant, Miss.

Close and Convenient to Depot. Newly Remodeled and Refitted. Conducted in first class style.

Patronage kindly solicited.

A JERSEY FOR SALE!!

A Brother has given to the College a thorough-bred Jersey Bull, entitled to register. Those wishing to purchase address President W. S. Webb, Clinton, Miss. Here is a good chance for some farmer to improve his stock. dltf.

Book and Job Printing.

For the present we have our office in the large three-story brick building, situated on Capitol Street, and known as the

CLARION BUILDING.

All job printing entrusted to us we will be able to have done with neatness and dispatch at the CLARION JOB OFFICE upon better terms than our friends will be able to secure and thus aid them and help ourselves. We can make it to the interest of our friends to have their work done through us.

ADDRESS.

BAPTIST RECORD, JACKSON, MISS.

GOOD ADVICE:

SEND YOUR BOYS AND GIRLS TO Mount Lebanon Baptist College

Founded in 1853.

The Location is Noted for Healthfulness and SUPERIOR MORAL SURROUNDINGS!

Offers the Advantages of an Excellent Faculty of Accomplished Teachers An Extensive Curriculum, and Thorough Instruction; Of a

Rigid but Kind Discipline, AND OF A PLEASANT, COMFORTABLE HOME For Boarders EXPENSE ARE VERY LOW.

For other Information or Catalogue Please Address

Rev. W. M. Reese, PRESIDENT.

Mt. Lebanon.

La.

MISSISSIPPI NORMAL HIGH SCHOOL,

TROY, PONTOTOC COUNTY, MISSISSIPPI.

THIS Institution of Learning, instead of being built in a town, like most other Schools, was built in an old field by its Founder and present Principal, from his own private means. In the short space of three years, a town has been built up around it, composed of the best people the country affords. This School employs

Ten Well Trained Teachers.

All grades in their profession, and has at present, December 10th, 1885, TWO HUNDRED AND TWENTY-FIVE pupils, over ONE HUNDRED of whom are

BOARDERS.

Graduates of this School are assisted by the Principal to agreeable and

PAYING POSITIONS.

Twenty-five Teachers educated at this Institution, have recently received First Grade Certificates from their County Superintendents, after rigid examinations. Patronize

THE NORMAL,

By sending your Sons and Daughters here to be educated. Others may claim it, but this is the

CHEAPEST SCHOOL IN THE SOUTH.

It is the first school to put down board, tuition and books so low that Students can attend with as little expense as to stay at home. Read our terms below, and be convinced. Boarding department is under the direct supervision of the Principal.

Expenses per Month in advance

BOARD, including washing and everything except toilet articles	From \$2 to 3
TUITION	3
MUSIC, Vocal and Instrumental	3
ART, Pencil, Crayon, and Oil Painting	4
Modern Languages, Calisthenics and Elocution	NO EXTRA CHARGE

BOOKS FURNISHED AT TEN PER CENT. ON WHOLESALE PRICES

No incidentals to increase expenses named.

For Catalogue or particulars apply to H. B. ABERNATHY, PRINCIPAL,

OR, ELDER A. J. SEALE, Chaplain.

F. D. JOHNSON & SON.

MANUFACTURING JEWELERS :

802 MAIN ST., LYNCHBURG, VIRGINIA.

DEALERS IN

Watches, Clocks, Diamonds, Jewelry, Solid and Plated Ware, Placques, Vases, and Novelties Suitable for Bridal, Birthday and Holiday Presents.

WE KEEP THE CELEBRATED LONGINE WATCHES, IN GOLD, SILVER & NICKEL CASES.

Send for Illustrated Catalogue!

REFER TO THE EDITOR OF THIS PAPER, AND MAN HUNDREDS OF OTHER CUSTOMERS THROUGHOUT THE SOUTH AND WEST.

Address

F. D. Johnson & Son, Lynchburg, Va. P. O. BOX 346.

Miss. M. H. Stevenson,

FASHIONABLE DRESSMAKER, LOUISVILLE, KY.

Will furnish on h'tt notice, and at the lowest prices, anything in the line of Ladies' Misses or Childrens' Apparel. Samples, Estimates, and Charts for self-measurement free to any address on receipt of stamp.

TERMS—One third cash in advance, balance upon delivery of goods.

BAPTIST RECORD.

J. B. GAMBRELL,)
W. S. PENICK,) Editors
L. S. FOSTER,)

GAMBRELL & FOSTER, Proprietors.

JACKSON, MISS., MAY 6, 1886.

EDITORIAL.

NOTES AND COMMENTS.

South says "If God does not need our learning, still less does he need our ignorance."

Elder D. I. Purser gave the ministerial students of Howard College an excellent lecture—Alabama Baptist.

Certificates have been issued to thirty-five delegates to the Southern Baptist Convention by Secretary Sproles.

It is to the credit of the Knights of Labor that they will not receive into their organization any man who gets his living by making or selling liquors.

We are pleased to note that Eld. J. T. Barrett and Elder W. D. Bene will attend the Southern Baptist Convention. Mississippi will be well represented.

Elder T. D. Bash has recently suffered a heavy loss in the burning of a house. It will help very much in this time of need if all the churches would pay him up to date. Do it brethren.

Elder J. J. W. Mathis writes, May 3rd: "We buried one of our most pious members yesterday, Sister Harrison, who died suddenly." We sympathize with the Canton church.

Our readers may expect a pretty full report of the great meeting at Montgomery. The Senior goes on early to meet the Board of Trustees of the Southern Baptist Theological Seminary.

Elder W. H. Tucker who some time since was struck with paralysis is improving. His physician says if the improvement continues, he may resume his ministerial duties in two months.

On the 11th of last month Elder R. L. Carter, full of faith and hope, passed to his eternal home. Brother Carter was long one of the most useful ministers of the General Association. Who will give us a sketch of his life?

We regret to learn that Brother J. G. Hall, of Sardis, has recently been burned out and lost everything except his barn. His loss is heavy but partly covered by insurance. We tender our sympathy in his misfortune.

Pres. Reese of Mt. Lebanon College says: "The Record is not one whit behind the chiefest of the papers. We will at least say that it is the best paper for Mississippi and Louisiana Baptists to take. Let them help us to make it better still."

It is apparent now that State Churchism in England, Scotland, and Wales must go down under the sturdy blows of the English Liberals, Irish Home Rulers, and Scotch Croyters, all of whom are natural allies against the British aristocracy with its appendages.

I am glad to see that the Record has arisen from the ashes of her destruction with renewed and superior grace and comeliness, and appearances are not all—fraught from week to week with more, if not better solid, healthy reading matter. It is not too late to say, accept congratulations—W. R. Butler.

The Emperor of Germany, some time since, celebrated his 90th birthday. Few people can realize that this man whose reign has been so successful during the two last decades was at the battle of Waterloo. To the glory of statesmanship and arms he adds the greater glory of Godliness, which has the promise of this life and that to come.

Sunday was a good day with the Jackson people. In the morning three people were received—two for baptism. Then came the ordination of Brother Watkins. At night, after a Bible reading on baptism, pastor Sproles baptized three converts. There is a very happy state of religious interest in the Jackson church.

Beecher says in his lecture on "Conscience": "I have heard of men with a political conscience, but I never saw one yet. There are corporations consciences. Some men in corporations allow things to be done in the name of the corporation that would blast them with infamy if they did it individually."

We are going to have the greatest Convention in Meridian ever held in Mississippi. The Meridian brethren will throw their doors wide open to the sisters and all, and from what we already see and hear, we are going to have such a gathering as was never seen on the sacred soil of this good State. Let us begin now to pray for it.

"Caesar had his tenth legion and he depended on it at all times and under all circumstances. Napoleon had his old Guard. So the students of this College ought to form a solid substantial force to stand around the institution and take care of her interests." That is what Brother Edwards said at Clinton, and it was well said, the students must stand by the College.

Very few things would help true religion more in many ways than a general effort to extend the circulation of our denominational papers. It is the very cheapest possible way of scattering the truth. Think of the great variety of reading in one copy of the Record. A sermon, solid articles on doctrinal and practical questions, news, letters from home and foreign fields, temperance notes, with a good deal else, and all for four cents a week. Think of it. Four cents a week for so much good thought, and all calculated to constantly help the religious life of a family. Surely we might be justified in making a very strong appeal for a wide circulation of the Record.

ORDINATION SERVICES.

The Jackson Baptist Church invited a presbytery, consisting of Elds. W. S. Webb, J. B. Gambrell and L. S. Foster, to meet on Saturday and Sunday, 1st and 2nd, to consider the propriety of ordaining to the gospel ministry, Bro. A. C. Watkins, who is a member of the Jackson church.

The presbytery met and organized at the pastor's home Saturday night by choosing W. S. Webb moderator. Brethren J. T. Buck, B. W. Griffith, D. Shelton and Dr. Rob't Kells were present. The candidate was examined most thoroughly as to his views of Christian doctrines which were entirely satisfactory to those present and the presbytery recommended his ordination, which was arranged for the 11 o'clock service Sunday morning.

At 11 a. m. the sermon was preached by Eld. J. B. Gambrell, from 1 Tim. iv. 16, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." The two-fold obligation of Christians, and especially of Christian ministers, to care for their own spiritual life and the spiritual life of others, was earnestly insisted upon. The prayer was offered by pastor Sproles. President Webb delivered an earnest charge, the burden of which was, "Be a winner of souls." The Bible was presented by L. S. Foster and the benediction was pronounced by the candidate. Bro. Watkins is a pastor, and his church called for his ordination.

TO OUR FRIENDS.

The dry season is at hand and is going to be a trying one. Newspapers in this section of the country generally run through the Summer on the accumulations of the Winter. This year the Record had to consume a large part of its accumulations on a new outfit to get in condition to run at all. We must, therefore, ask our friends to help us through the Summer by renewing and inducing others to do so.

We are sending out cards to pastors and subscribers, which it is hoped will be heeded.

THE NEGRO PROBLEM.

This is the standing problem of our time. It affords an occasion for politicians, pamphleteers and newspaper writers to keep up an agitation. The ever recurring question is, how shall we settle the negro problem?

The proper answer to the question is, let it alone, and like all other great race questions, it will settle itself. There is positively nothing special to do about it. No special legislation is needed, no special policy in any way will much affect the question at issue.

The bane of the Negro, and of the South, indeed, of the whole country, has been a constant tinkering of the problem. Things must take their natural course, and that will be the best course.

That there will be more or less friction between the two races, in the South, must be expected; but no other two races could live together with half as little friction.

The Saxon race is dominating, self-reliant; the Negro race is docile and dependent. The former is ambitious, the latter is not. The two races are not competitors; they rather supplement each other.

There have been race troubles in the South; but in nearly every instance they came of outside meddling. We doubt, if there were no other race of men than the Negro, there would be any harm with the encouragement given the Negroes during the reconstruction period. We are through with that, and if our own people do right, race troubles need not be feared. Some minor difficulties will arise all along, but they will be easily handled.

As compared with the North, the South may well congratulate herself on having a laboring population so docile and so removed from social contact with the dominant race. Any reader of the general news of the world, will be convinced that the South is enjoying more security than almost any other part of the world. There is a universal restlessness, a feverish impatience with the existing order of society, coupled with a blind determination to change it some way. That is ominous of vast revolution; which may carry down into the vortex of ruin every human hope. The white immigration so much coveted by a large majority of the American people, is testing, and will yet more severely test the Christian civilization of this country. Much of it knows nothing of God, nor of the Sabbath. As a consequence, the difference between mine and thine is not very perceptible. These people, being without a strong religious faith, are open to every evil and become a fearful menace to society.

The Negroes are far preferable. Ignorant as they are, they are not atheists, nor communists. They have many faults, but there is very little dynamite in their composition. Their sins tend rather to rot than to explosion.

Our belief is that, if the South could displace the Negroes with a foreign population, a great mistake would be made. It is far wiser to cultivate the Negro and improve him for his good, as well as our own. There is probably not a race of laboring people on earth so open to influences from the upper classes as the Southern Negroes. If the Southern white people will do their duty to this weak and dependent race, they will be richly rewarded with better service and abundant peace in the land.

LOUISIANA NOTES.

LISBON.

Rev. J. M. Finley writes: "I am just from Antioch church, where I was called as pastor last Saturday. This church has long been blessed with an able ministry—such men as W. C. Moreland, A. Harris and A. H. Bart. The first two have gone to rest, and Brother Bart's health has failed. I feel my inability to fill the position, having been trying to preach only six years. This church pays its pastor, and I believe, they should pay their pro rata for missions. They are making efforts to join on now. One of the deacons of that church, Deacon Thomas Fortson, passed away on the first Sabbath."

I have recently been called to Sharon church, and at once laid the mission cause before them. I will only promise to do what I can there. They have paid part. We will still try.

Brother Finley wants to go to the Convention at Montgomery and expects to meet his father there, who he has not seen for twenty-one years.

Brother Lolly, our Missionary in the Bethlehem Association, in his last report says that he preaches regularly at eleven church-houses and five school-houses every month. He has ridden 600 miles, preached 46 sermons, visited 69 families, and attended five funerals. He has received nine members into the churches. He says the brethren everywhere he goes, meet him in love. Brother Lolly is one of our most self-denying, laborious missionaries. His report shows great activity. If we had one like him for each parish in the State, we would see great results very soon. We want him and our other missionaries to know that we at Shreveport are praying for them, and we trust that the brethren all over the State are sustaining them with their prayers.

Brother A. P. Scofield, our Missionary at Pinevills and Opelousas, has collected since the Convention, \$480 for church-building, \$37 for State missions and \$31 for Foreign. He has baptized five during the last month. Our Secretary has been over Brother Scofield's field and reports it in a fine condition with the most hopeful prospects. At Opelousas they have just concluded an excellent meeting, and we hope Bro Scofield will give an account of it for our paper next week.

Brother A. Stagg, our missionary to the French, writes: "I have just returned from a mission trip of two weeks. I have had very interesting meetings at all of my appointments fixed a month previous. I will not be able to attend the Southern Baptist Convention. I have so much work before me and appointments fixed that I could not recall without considerable loss to our cause. I have no one who can fill my appointments. I am devoting my whole time to the mission work, coming home only every two weeks and staying two or three days to rest. I am much encouraged with the work before me. I have found a French brother by the name of Danzab, who is studying the Scriptures. I called on him last Saturday to give us a talk and he far exceeded expectations. I have got a Concordance for him and will give him all the assistance I can to prepare him for the ministry. He gives me satisfactory evidences that he is called to preach the Gospel. Let us pray the Lord to send more laborers in field."

Brother Stagg's letter needs no comment. He is doing a noble work, and every lover of Jesus must feel interested in him and the great work he has undertaken. He is now fully equipped with French Bibles, Testaments and tracts. Pray for him brethren, and send us contributions of money, that he and all our hard-working missionaries may be sustained. Our treasury is nearly empty, and several of our missionaries are unpaid for the last month. Our aim has been for

the last two months to collect and forward to Dr. Tupper, Louisiana's quota for Foreign Missions. That has been done, nobly done. Now for our State work. Let every pastor gather up what money he can, and send it on promptly. Let every church send us a good collection. The case is urgent. We want to appoint other missionaries in other fields that are white and ready with the harvest. Some of the churches will have to give again if we do the work that is now pressing upon us throughout the State.

If any of our pastors or churches have any money collected for Foreign Missions let them forward it at once to our Treasurer, G. A. Turner and it will be turned to account on our next year's contribution to that object.

Rev. N. W. Warren cheers our heart. After telling us how to credit a good amount which he enclosed to different churches, he says:

"I endorse the action of the Board in it work. The prospects are good. I am giving my entire time to the work. In two weeks I preached 22 sermons, visited 35 families, organized one Sabbath-school and collected \$10 for Sabbath-school purposes. I find great interest manifested in the destitute sections that I have been visiting, praying that the Lord will greatly bless the Board in its efforts to advance the cause of our Master."

Such work as this on the part of pastors will soon bring out our churches and the waste places will blossom as a rose. O for more Warrens in the field!

Our dear friend and brother, Dr. Mobley, of Bellevue, sends us the name of a subscriber to the Record and says: "Can you not come and preach for us some time during the next week. I see you recommend or advise that pastors of churches visit other churches that are without pastors when practicable. If you can come any time during the week, please notify me and I will meet you at Houghton with conveyance." We appreciate the kind invitation and will gladly accept it when we can get the time to spare. But we mention this more especially to say that the Shreveport church has consented for their pastor to be absent from his pulpit three Sundays in the last three months and to assist in four meetings. They are unselfish and want to contribute as largely as possible to the general work.

The pastor now has enough pressing invitations to hold meetings from different churches, some of them without pastors, to take him away from home work for at least six months, and he begs that these brethren will not think that he or his church are indifferent to these kind invitations. The work at home is urgent now, and every day brings its pressing pastoral work. God has proven to us that he is willing to bless those who help others. The pastor returned from these series of labors to find the blessed spirit at work among his own flock. There are more than twenty-five enquirers and there have been about fifteen conversions, nine have been received into the church and only one extra service as yet. As soon as he returns from the Convention he expects to hold a series of meetings with his own people, and he earnestly begs that every lover of Jesus will pray for a mighty demonstration of the Spirit in Shreveport.

A letter from Bro. Alfred, Financial Agent of Keachi College, dated at Evergreen, brings us good news from that inviting field. He says: "Bro. Ewell took me all around yesterday in his two-horse buggy. He is certainly one of the best men I have ever met. He and his lovely daughter have been very kind to me. In my trips yesterday I went to see that venerable man of God Rev. John O'Quin, who has fought many hard battles in the service of the Master. Notwithstanding he is nearly blind, he is still preaching and manifests great earnestness and zeal in the cause. This church has

recently lost one of its deacons, the oldest member of the church, Bro. Miles, so much beloved by all.

Rev. R. W. Norton, of Trenton, Tenn., has accepted the care of this church, and will enter on his pastoral work in June. Brother Norton's son has the care of the school here and the people are much pleased with him. He has built up the school from about seventeen to about sixty pupils. The church looks forward to the coming of Bro. Norton with great pleasure. When I left Opelousas the meeting was still going on. Brother Tomkins was preaching with great acceptance, the people were charmed with him. Brother Scofield is greatly beloved and admired for his work's sake. I was proud of Scofield when I looked at that lovely church he has built at Opelousas. I am glad I made a contribution to it. I did well here for the College. We shall be glad to welcome Brother Norton to Louisiana, and offer our congratulations to the Evergreen church in securing such a man for their pastor.

We hope all our pastorless churches will soon be supplied.

Our new Bishop at Monroe reports things as in a prosperous condition in his field. He expects to go to the Convention.

W. S. P.

MISSIONS.

GRATIFYING.

Can the collecting be thrown on the pastors with safety to the work? has been the question in the minds of our brethren. It is gratifying to know that Home and Foreign Missions have not suffered by the change of plan. The exact figures are not at hand, but we are assured that our former standard has been maintained. This is all the more gratifying when the extreme hard times is considered. Next year we can do much better for we will be far better organized.

SHALL IT BE?

Shall the Board go up to the Convention out of debt? That is the question which now presses itself upon our hearts. Year after year, for many, debt has burdened the deliberations of the Convention. This year we need freedom of deliberation, and the inspiration of an open future. \$5,000 will settle everything, and place the affairs of the Convention in fine condition for next year. Now can't this be done? Certainly. How? By a very simple process, every man do his duty.

To the pastors we must now look. The time will be propitious for congregations. It is always the best quarter for collections.

AT ONCE.

The great trouble is we wait till the last to begin collections. We beg for collections in May. Do not let a meeting pass. Take the collections at once and you will have time to glean, and the people will have time to arrange to pay their subscription. Send

REPORTS.

promptly to this office, that the Secretary may know the progress of the work. We must remember

MINISTERIAL EDUCATION.

The brethren ought to know it, and we here state it plainly, unless immediate help is sent a number of the most promising brethren will be compelled to leave school. This will prove a serious draw back to them in their future work. Shall it be so? It certainly need not be so, if brethren will do only what they intend to do—what they can so easily do. This is the case, plainly stated. What will you do, brother pastor?

RECEIPTS FOR NEW ORLEANS MISSIONS.

MARCH 1886—BY MRS. M. J. NELSON.

Mrs. Ryland.	La.	\$25.00
" Ardis	"	10.00
" Powell's Infant class, Miss.		5.00
Visitors of the school,		35
Total		\$40.35

The duty of training children in pure beneficence is almost entirely neglected. It is more the custom to train them to do some thing for their own pleasure or advantage. We believe it is wrong to inculcate selfishness in those who are so soon to be the supports of all our benevolent enterprises. If children are taught to look to themselves first, that will be their style when they get older. And that means there will be no change from our present way of doing. Why not lay the foundation of future growth by taking Mission collections at all the Sunday-schools.

A widow to whom our Board sent help from the Sustentation fund, writes: "I received your letter, also the money, and we appreciate it very much and feel so thankful to you and the Board. It came in a time of need, and will be a great help to me and my little ones. God will bless you all for your kindness to his servant's children." Every one who contributed any part of this fund shares in the blessing. And who would not share in it?

I herein send collection from Hebron, Providence and Union churches. These amounts you may turn over to Brother Whitfield for Foreign Missions. During May and June I shall do my best for our State work.

J. R. SUMNER

writes that he has sent contributions from New Salem and Shiloh. He is hopeful, and will give this month's collections to the College.

A. J. MILLER

is leading the Aberdeen saints. His work speaks for itself.

J. B. PERKINS

has his work before him, and, under the plan adopted by his church, I listen for great things from Okolona. I hope to hear from the other pastors of the Association soon.

R. E. FROSTON

The *Christian Index* is bright and attractive in its new dress. It is always an appreciated visitor in our sanctuary, and has at last found out that the *Record* has come to Jackson, and found us in our new location.

UNREASONABLE PREJUDICE.

A writer in the *London Times* says he is unable to understand the prejudice against burglars. "One burglar" he remarks, "uncaught furnishes employment to an army of telegraphers, police-officers, newspaper correspondents, railroad officers, etc., and after he is caught he furnishes employment to many lawyers, jurymen, jailors, etc." "Really," says the writer, "he does more good than harm."

All of this, and more can be said for saloons. They not only furnish employment, as above, but they manufacture the burglars, murderers, wife-beaters, and other criminals who support the lawyers, judges, juries, and newspaper reporters; furnish muck for the daily press, which gives them a large sale, and thus benefits printers. Besides all this, the saloons of America give coffin makers a round lot of 60,000 coffins to make each year. The grave-diggers come in for their share of the profits and the doctors get practice, while the dry goods merchant sells grave clothes for the dead and bankers for the use of those who mourn over the dishonored graves. Preachers are not left out, but are given opportunities to practice the burial service and learn how to evade the truth to save feelings. And more still, Charitable institutions are furnished work to keep them from living only in name. The hangman has his turn of good luck, and the lessees of the penitentiary are greatly helped.

The fact is, the saloon is the most business institution in America. It gives employment to a vast number of people. It makes business. Why should there be any prejudice against it? We can't tell, unless it is because, from beginning to end, it is most devilish business.

Sword and Shield.

Ayer's Cathartic Pills are the best that can be employed to correct irregularities of the stomach and bowels. Gentle, yet thorough, in their action, they cure constipation, stimulate the appetite and digestive organs, and strengthen the system.

COMMUNICATIONS.

COLD WATER ASSOCIATION.

I want to say by way of encouragement to the friends of Missions, that the interest is increasing in old Cold Water Association. I have everything to encourage me in my work. It is true that money is very scarce and collection short, but I find a willing mind with our people, as they make liberal pledges. I have not visited any church but what has pledged a great deal more than was prorated by the two Secretaries and published in the *Record* some time ago. I look for a great revival of religion throughout the Association this year. Most of our town churches have already enjoyed precious meetings. It makes one feel good to look in the faces of some, yea, a great many men that live in Cold Water, Senatobia and Sardis, who, a few weeks ago were no friends of Jesus and now to see them look so calm, the love of Christ beaming in their countenance. God be praised for his love towards his people. Let all pray that this glorious work be spread all over the land.

W. S. KIRKLAND.

STATE LINE.

At the meeting of Chickasaw Association at Ellisville last September, the State Line Baptist church reported no pastor called, and no fund for the various Associational purposes. The status of the church at that time was low, and her prospect for upbuilding and doing work in the vineyard of the Lord was extremely gloomy.

At present, we are hopeful that the favor of the Lord rests with us. On the 4th Sunday in this month our church called Rev. L. D. Gowen to minister to us in spiritual things for the remainder of the Associational year, and a project is on foot of building a house of worship, as the house which we have always used has never belonged to us, but was free to all denominations, and has recently become dangerous on account of dilapidations.

Brother L. D. Gowen has come to us highly recommended by those who have known him intimately for the past twenty years. Our church desires to commend him to the Baptists of Mississippi, and trust that he may find encouragement to spend the remainder of his days among our southern people, laboring for the Master in congenial fields.

JOHN P. SEAROOK.

The *Record* heartily welcomes Brother Gowen, and hopes to hear from him often.—Editors.

SENATOBIA.

Brother B. N. Hatch came to his appointment here recently a little jaded by continuous labors and the weather was so unpropitious that no services were held for two days. The meeting promised well from the first, and after a few days of well attended services, the weather being inclement part of the time, Brother H. became so ill that he could not conduct services some of the time. These services were very impressive and very much enjoyed by the Christian people. Some activity was manifested by the anxious at the meetings generally. A large number of requests for prayers were handed in from time to time by parties, for themselves and others, which evinced a deep and wide-spread interest in the community. A few became hopeful and one applied for baptism and one united with the church by letter.

W. H. C.

The "constantly tired-out" feeling so often experienced is the result of impoverished blood, causing enfeebled vitality. Ayer's Sarsaparilla enriches the blood, increases the appetite, and promotes digestion. The system thus invigorated feels new strength and energy.

LOCAL.

Brethren E. B. Miller and J. J. W. Mathis looked in on us Wednesday en route for the Southern Baptist Convention.

Brother Melvin, passing through the city on his way to Ennis, Texas, paid us an appreciated visit, he is in his usual flesh and beauty. We wish him a prosperous and pleasant visit to the Lone Star State.

We are in receipt of an invitation to attend the Philomathean Anniversary on Friday night next in the College Chapel.

During the last year the Baptists of the United States increased 63,482 and the entire membership now is 2,572,238. Surely we have cause to thank God and take courage.

The Junior went out Sunday afternoon with Bro. James King to one of his school-house appointments. We were delighted with the work Brother King is doing. He is an earnest consecrated man and the Lord blesses his labors. He builds up Sunday-schools and greatly aids the prohibition cause.

Next week we will publish an interesting letter from the Columbus Bishop.

The Senior is off for the Southern Baptist Convention, and will doubtless give the readers of the *Record* the full benefit of the "sayings and doings" of that body.

We call attention to the "ad" of Messrs. Manship & Julien in another column. They are reliable and clever gentlemen, and make it their study to suit the wants of their customers in quantity and quality of goods. Try them.

Dr. Ford has purchased the plates of "Grace Truman" from Messrs. Sheldon & Co., the former publishers, and is now putting a new edition of this popular work through the press. It will be ready next week in May. The book contains over 800 pages, with a fine steel engraving of the author, Sally Rochester Ford. Price \$1.50. Agents wanted everywhere, to whom liberal terms will be given. Send for circulars. Address, S. H. Ford, St. Louis, Mo.

MARRIED.

At the residence of the bride's father, Dr. E. R. Applewhite, on the eve of the 26th inst., by Elder Joseph Buckles, Miss Nannie Applewhite, of Caseyville, to Mr. S. B. Redus, of Gallman, Copiah, Co.

In Miss Nannie, Mr. Redus has obtained that best of all earthly treasures, a good and noble woman for a wife, and in Mr. Redus Miss Nannie has secured a gallant and noble husband.

May peace and happiness attend them here, and joy everlasting be theirs hereafter.

WITNESSES.

At the residence of J. H. Reeves, in St. Helena Parish, La., on April 22d, 1886, by Eld. R. J. Stewart Mr. Wm. J. Reeves to Miss Helmen Goyné, all of St. Helena Parish, La.

QUIT YOUR HEAVEN. A Book that sells itself. The cream of Sam Jones' Sermons and Sayings. Send for free sample of his autograph letter. Don't deal in stolen goods. Address his authorized publishers, CRANSTON & STOWE, Cincinnati, O. NO OUTLET TO BUY.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time, and then have them return again. I mean a radical cure. I have made the names of FITS, EPILEPSY, or FALLING SICKNESS, a life-long study. I possess a remedy to cure the same, and I have cured others who have failed to get any relief from any other remedy. Send at once for a circular and a Free Bottle of my infallible remedy. Give names and Post Office. It costs you nothing for a trial, and I will cure you.

Address, D. H. G. ROOT, 125 Pearl St., New York.

STANDARD CANE MILLS
FOR HOUSEHOLD AND FACTORY USE.
EVALUATORS.
MADE BY HUP AND SUGAR.
KNOWN AND USED THE WORLD OVER.
We are Sole Makers of the VICTOR, GREAT WESTERN and NILES MILLS, and the GENUINE COOK EVAPORATOR. We have the largest line of Mills, etc., for Sugar Cane and Sorghum, made by any works in the world.
THE BLYMYER IRON WORKS CO.
SUCCESSORS TO J. & C. CINCINNATI, OHIO.
BRYANT, KEENE & CO. U.S.A.

WASHING MADE EASY.

For TWENTY-FIVE cents you can get Receipt for Washing that is inexpensive and saves wear and tear of clothes without rotting the fabric. A hard day's washing done in three hours without paddle, board or machine. If not satisfied I will refund the money, the charge being to cover expenses only.

HENRY C. WEYMOUTH

1150 Magazine St. N. O.

Do you want an Organ?

Then write to REV. L. E. HALL,

Shubuta, Miss. He is agent for the

Celebrated

WILCOX & WHITE ORGANS!

FOR SALE.

BERKSHIRE PIGS.

From Pure Blood, Registered Stock.

Apply to

O. P. AMACKER,

Tangipahoa, La.

Those who preach, lecture, declaim or sing, will do find Hale's Honey of Horhound and Tar, the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all Druggists at 25c, 50c and \$1.

IMPORTANT.

We desire to correspond with several more active, intelligent men, with a view to getting them to aid us in selling "Alex. H. Stephens Memorial History of the United States." A new edition recently issued with Appendix by Mr. R. A. Brock, Secretary of the Virginia Historical Society, giving President Cleveland's inaugural, with a picture of his taking the oath of office. The most popular and fast-selling book ever offered in the South. Splendid terms. Also other attractive and fast selling books. A fine line of Family Bibles at exceedingly low prices; with or without the new version of the Old and New Testament in parallel columns. Write for circulars and terms. B. F. Johnson & Co., publishers, 1013 Main St. Richmond Va.

NEW MILLINERY!

If you want a nice hat, bonnet or any in the Millinery line, call on the Misses Spenglers, State Street, below Pearl, and you can be suited in style and price. They have all the latest styles, and you will not exhaust, no matter how hard you are to suit. Call and see them.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how it cures Coughing, Throat and Lung Troubles.

It is really wonderful how it cures Coughing, Throat and Lung Troubles.

DON'T FORGET

That Whiting is now offering an elegant line of Spring and Summer goods at figures that cannot fail to attract attention. It has always been our effort to keep our prices on the bottom, but this season our goods are marked wonderfully cheap. The result of close buying and being content with small profits.

WE WILL SELL

Ladies heel and toe slippers.....2 50
new style.....1 00
Ladies fine heel and toe slippers.....1 50
- finest grade.....1 50
Ladies kid Newport ties, very fine kid.....2 00
Ladies fine kid button shoes.....1 50 to 4 50
from.....1 50 to 4 50
Mundell's Solitaires, nothing better made for children, misses and boys school wear.....1 00
children's sizes.....1 00
misses and boys sizes.....1 50
Gent's canvas balm.....1 00
Gent's fine gaiters, Button and balm.....from 1 50 to 6 00

PARASOLS.

There never has been a prettier, more stylish or cheaper line of these goods brought to this city. We bought direct from manufacturers, known to the whole world for the style, elegance and finish of their goods.

"The Mauresque"

A black satin, lace trimmed, changeable lines and latest shade canopy top, price, \$5.

Black and colored satins, canopy top, lace trimmed.....2 50 to 3 50

Plain black and colored satin.....1 50

All silk, black.....50 to 2 50

Lower grades from 35c up.

All linen buck towels are worth nearly twice the money and hasn't a competitor on earth for quality and price.

Landon and piques, 5c.

Check namooses, 5, 8, and 10 cts.

Heavy brown domestic, 4, 5, and 6 cts.

Bleached domestic, 5, 6, and 8 cts.

A good straw hat for 5c.

Cape May Flats - - 15c.

These figures are only a hint at our uniform low prices. Come and look through our stock and we will tell you the rest. We offer no *bull* under the name of "Great Bargains," but propose to deal fairly and honestly with our trade, and sell our entire stock at the lowest possible figures.

W. A. WHITING,

and WHISKY HABITS cured at home without pain, 3000 of particulars sent FREE. J. J. WOOLLEY, 7 S. Atlanta St.

NEW DRUG STORE.

In Brandon,

by

J. R. CATO & CO.

Everything in our line at Rock Bottom prices.

USE

Vegetable

HALL'S HAIR

RENEWER.

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become thick, soft, and vigorous. It restores the color of youth to locks which have become faded with age or disease; and relieves and cures itching, caused by humors of the scalp. Dr. George Gray, Nashua, N. H., writes: "It gives me pleasure to testify to the wonderful effects produced by Hall's Vegetable Saffron Hair Renewer, as observed by me in very many cases. It WILL CERTAINLY RESTORE THE HAIR TO ITS ORIGINAL COLOR. It cleanses the head of dandruff, and leaves the hair soft, glossy, and beautiful." F. T. Sandheim, 1010 Spruce St., Philadelphia, Pa., writes: "After unavailingly trying a number of preparations to prevent my hair from falling out, and realizing that I was fast becoming bald, I tried, as a last resort, Hall's Hair Renewer. I have used only four bottles of the Renewer, and am perfectly satisfied that it is the best preparation in the market for checking the falling out of hair, invigorating the hair roots, and promoting a new growth."

It is a medicinal preparation, and, at the same time, an elegant and cleanly toilet article. Its action upon the scalp is healthful. It nourishes the glands which support the hair, and causes thin, dry hair to become

HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell.

EDITORIAL.

THE UNIVERSAL KINSHIP.

A poet has said: "The touch of sorrow makes the world akin." There is a kinship back of that, the kinship of sin, and the words of scripture, "for ye have all sinned against the law and be sure your sin will find you out," is of universal application.

We are prone in hours of self-gratulation to plume ourselves upon our points of moral superiority to those who openly violate God's commands; but if we come to the study of our own thoughts we shall find that the canker of sin touches and corrodes the sources of our actions, and we are compelled in all honesty with ourselves, to acknowledge this kinship in sin with the most flagrant violators of law.

A distinguished gentleman, formerly a lawyer, now a minister of our denomination, is reported to have said: "I never saw a man condemned for any crime, when I could have laid my hand on my heart and said that under the same circumstances I would not have been guilty of the same offense." To us that appears a rare and candid expression of a truth which no self-righteous Pharisee has ever apprehended.

Humbling and bitter as are the disclosures which come from studying the innate depravity of the human heart, it is a profitable study.

1. It shows us our own weakness and causes us to cry out from the depths of our moral degradation for help from One mighty to save, and—blessed be God!—none ever cried in vain.

2. It makes us sensible of this universal brotherhood in sin, and begets in us a strong desire to lift others out of the depths and help them to reach the Rock cleft for sinners.

3. It excludes all ground for boasting and emptying the heart of self and pride, prepares it for the indwelling of that Charity that "suffereth long and is kind."

4. It will help us to feel in a deep and tender sense the kinship in Christ to all whom He has lifted up out of sin and death, and made heirs of God and joint heirs with Himself.

But says one: "oh, let me try to forget all the blackness of depravity in human nature, let me think of my brother man at his best." It is all very well to think of mankind "at their best" but oh, how sad how dark is that best, truly it were a doleful theme for thought could we not hope and pray for its illumination by the Sun of Righteousness and healing from His wings. How can we so far ignore this universal kinship as to withhold the means of our uplifting from others down in the thrall of sin's bondage? It seems as if the natural impulse of any heart renewed by grace divine ought to be to help others, our kinsmen in sin, out into liberty and life, how much more ought our zeal to glow when atop of that life-giving impulse of the new birth comes the parting words of the Master: "Go ye into all the world and preach the gospel to every creature."

COMMUNICATIONS.

ATHENS, LA.

MY DEAR SISTER GAMBRELL:—I am happy to write of my success in the Home church, in organizing a W. M. Society, on the 8 inst.

We had a meeting before I left there. I was well pleased with the good sisters in the work. They said they had wanted to do something for the Lord, and knew not what to do. Now they are going to work in earnest. Thanks, be to His great name. The membership is small. All are going into the good

work. Sister C. A. Mercer is President, Sister H. Harris is Corresponding Secretary.

The death of their pastor, Rev. S. C. Lee, is sadly lamented. All loved him dearly. He is gone to his reward. The Lord doeth all things well, we should meekly submit to his will.

I do so much love the good work, I am going to some other church soon.

Mrs. E. B. Smith.

CLINTON, MISS.

DEAR SISTER GAMBRELL:—If you were near me, as of yore, I should run over and have a talk with you, but as that is not practicable, I must say a word to you, and through you to the good sisters who are interested in Mission work.

It has seemed good to us to form Societies and in various ways strive to waken an interest in Mission work, but there has been appeals made recently, that, if heeded, it seems to me, will eventually weaken us in our work.

Something over a year ago, an earnest appeal was made to the Ladies' Mission Societies that "as Sister Sanford was a native of Mississippi, and known to many of us we should adopt her as our Missionary and support her in her work among the Chinese in San Francisco." For some reason the appeal did not meet with a favorable response. For the last few months we have been urged to adopt Sister Nelson and, do I understand, Brother Tichenor, that he wishes the Ladies of Mississippi to devote the entire amount of their year's work to the Home Mission Board with the understanding that it was to support Sister Nelson's Mission, or only such a part of their year's work as we have been accustomed to devote to Home Missions? If the latter be the suggestion I think the ladies will heartily endorse it.

Now I hold myself not one whit behind any in tender regard for our Missionaries, be it Sisters Sanford and Nelson, Brother John Eager, Brother and Sister Joiner or Brother David, all of whom I am glad to claim as personal friends, and yet I would omit entirely personalities as an incentive to Missionary work. It seems to me a stepping down from the high platform erected in the great commission.

There is but one central thought in all Mission work—preach the gospel that souls may be won to Christ. To each one of us comes the divine command: "Go work to-day in my vineyard and the thought that we are co-workers with God should urge us to greater effort rather than any preference we may have for the persons we have sent out to perform the work. In our own State the work has been so systematized by the Convention Board that any departure from it seems to me to be somewhat of a hindrance to the general work. The Board is composed of devout Christian workers from every part of the State, they of course know of the pressing needs and destitution in every department of the mission work. Will not the mites we collect from time to time do more efficient service if they are placed where the need is greatest? Then we must look always to an economical distribution of funds. Our Board is especially favored in this respect. Treasurer B. W. Griffith is connected with the Bank and disburses all money free of charge.

May we all enter upon the work of this year, with devout hearts and willing hands, determined to consecrate ourselves anew to the Master's service.

Mrs. M. J. W.
Clinton, Miss., Apr. 26, 1886.

If you hear that others have spoken ill of you, consider whether you have not done the same thing about many people.—Seneca.

YOUNG HOPEFULS.

We did not have our allotted space last week, owing to the extra length of the sermon, but we will watch against any encroachment upon the rights of the Y. H.'s hereafter. I trust all appreciate Brother White's efforts to make this department useful and attractive. We have had many fair promises of help in this department, we want our friends to be performing Hopefuls as well as promising young folks. We do well always to consider the value of a promise. Of this one thing we may be sure, no one will value our promises higher than we do ourselves, if therefore we do not place enough value on our promises to keep them, we need not blame others if they vote them worthless, for that will be about the truth.

CHULAHOMA, MISS.

DEAR Mrs. Gambrell:—In perusing the columns of the RECORD I saw your kind letter to "Young Hopefuls" and thought I would respond to your very kind invitation. As you have been so kind as to offer a portion of your valuable paper to the young folks I think we should all accept the opportunity for the purpose of improving our writing facilities. I know I am not capable of writing anything either improving or interesting to the public, but I suppose this column is especially for the improvement of the young, rather than the entertainment of the public. And we all thank you so much for trying to improve our young minds. The RECORD has been a welcome visitor to our home for a long time. We would not be without it for anything. I have been reading many good pieces in it written to the children. I like to read the foreign letters very much, besides many other good pieces. Our Sunday School has not yet been organized, but I hope soon to write again we will have a flourishing one. I have a very dear aunt living near Sardis, Miss. who takes the RECORD, and is very much pleased with it. If this does not go into the waste basket I will try next time to write something in keeping with your request and glean some beautiful thought, deed, or text. I remain one of your Young Hopefuls.

HATTIE E. ANDREWS.

FOOTPRINTS.

BY S. WHITE.

Mrs. Gray—Now my young friends we have met as we proposed to talk about the obedient footprints of Jesus, and to tell to each other in what way any of us have found them, and how we have tried to walk in them, and as this is a place where we can be free with each other, we want to encourage and help one another. Let us, therefore, open our hearts and speak not only of our success but also of our difficulties, for so shall we "bear one another's burdens and so fulfil the law of Christ," so that even in this we will be walking in his footprints. But first of all we will bow down and ask the blessed Master to be with us. Jesus ever spoke of his work as obedience to his Father's will.

Miss Nellie—Will you tell us something of your experience in seeking the obedient footprints?

Nellie—My dear Mrs. Gray, I am afraid that mine will be a very poor unprofitable story to tell. But I have read in the Bible that a long time ago those who feared the Lord spake often one to another, and the Lord heard them and promised them a great blessing, even that they should be his when he makes up his jewels. I want to be one of them, so I think in our meetings to talk of those things we are finding one of the footprints, and although I have to tell of failures, of difficulties, of falls, still I think we will become stronger by joining heart to heart, even though we are the little one. Well, let me go back a year

or so, and tell you of the struggles and fighting I have had, for we young people have trials; they may seem trifles to older Christians, but they are trials to us. In Sabbath School my teacher was so good, and told us so much about Jesus; of his obedience, of his love, of his invitations to the young to give their hearts to him, of calling them to obey him. I could see the footprint and would resolve that I would walk in it and obey, but during the next week I would get angry or disobey mamma or neglect my duties, and then I would be very unhappy. So I went on striving and failing, striving and failing, then one of my young friends died. I became alarmed, so I went and told Jesus all about it, I took more interest in meeting the people of God, in the prayer-meetings, in hearing the word preached, till now I believe that Jesus has had compassion on even me, and forgiven and accepted me. I have resolved to try and obey him and follow where I can see his footprints, so I have asked of the church to let me be baptized and be a member of the church. Now my dear Mrs. Gray, and you, my companions, I want you all to pray for me, that I may be kept faithful and follow in the footprints of the loving Jesus.

Mrs. Gray—I thank you, dear Nellie, for telling us what Jesus hath done for you. It is encouragement and comfort to me when a young heart is opened to tell "the blessed Master in." Turning to a bright boy, she said: "Joe, have you not something to tell us of your finding some footprints?"

Joe—Well, ma'am, I don't know how to talk much, but after you talked to us so good last week I just made up my mind that I was going to find some of those footprints, but somehow I didn't know how to go about it, and then you know I did not have much time, because my mother and I have to wait on her run on errands for her, and read to her, but she is such a good mother I would rather do anything to please her than have the best game the boys could get up; and then she loves Jesus in such real earnest that I cannot help loving him too. It would do you good to sit and hear her talk. When she is tired I read to her. I have been reading to her about Jesus when he went up to the feast when he was about twelve years of age, (just my age); how his mother lost him, and when she found him, how he went home with her and was obedient to her; and I somehow thought that perhaps I had found one of his footprints. I intended to ask you about it, anyhow it makes me feel well, and if you think so I shall feel encouraged.

Mrs. Gray—Yes, Joe, your love to your mother is well pleasing to God, and if as you say, it is joined with love to Jesus, you may be confident that you have found one of his obedient footprints. Now we will sing "Something for Jesus," and until we meet again let us add to our search "His footprints of love."

How many Nellies and Joes will join our band of seekers? We hope we shall have a goodly number of the RECORD's young hopefuls to engage in this search.

TEMPERANCE.

The idea of substituting beer, cider and wines for whisky and brandies in order to diminish the sale of alcoholic liquors and the consequent drunkenness, is not new. Other nations have tried with as poor success as the United States. England—seeing that drunkenness was becoming the sin of her people—sought to stay the flood of strong alcoholic beverages by encouraging the sale of beer and light wines, but these latter proved the devil's seed among the boys that ripened into Hell's harvest of drunkards. We have taken the pains to gather from the W. C. T. U. lessons some of the testimony on this score.

I have treated nearly seven thousand cases of inebriety, and eight

tenths of that number originated from wine and malt liquors.—Albert Day, M. D. Supt. of Washingtonian Home, Boston.

That dark and damnable traffic turned the day of God almost into a day of Satan, and made it questionable whether, for the mass of the people, it would not be better to have no Sunday at all.—Rev. Canon Stowell.

The Sabbath in England in 1570.—It is usual to keep the church ales on the Sabbath day,—which holy day the multitude call their reveling day, which day is spent in bull-baitings, bear-beatings, bowlings, dicyngs, cardyng, daunsyngs, and drunkenness.—Wm. Keth.

Boys were never seen in drinking places as long as whisky was the standard. But after lager beer was introduced, the boys would go to the saloons where games were prepared for them, such as bagatelle and pool and in a little while you found drunken boys.—Chief of Police of Baltimore.

The beer bill has done more to brutalize the English laborer, and take him from his family and fire-side into the worst associations, than almost any measure that could have been devised. It has furnished victims for the jails, the hulks, and the gallows, and has frightfully extended the evils of pauperism and moral debasement.—G. F. Drury, Magistrate, England.

The fact of the matter is, if we want to multiply diseases, poverty, crime, indolence, and all the stages of idiocy and drunkenness and the consumption of the stronger drinks, introduce the more mild drinks and make them cheap, and they will make the rest.—Prof. S. M. D. Fry, relating the result of her observations in London.

The injury done by the beer act to the peace and order of rural neighborhoods, not to mention domestic happiness, industry, and economy, has been proven by witnesses from every class of society to have exceeded the evils of any single act of internal administration passed within the memory of man.—London Globe.

The beer experiment was initiated in England, in 1830 by the British Parliament which passed "An act to permit the general sale of beer and cider by retail in England. The result of their experiment did not confirm the expectations of its promoters. The sale of beer was increased, but sale of the spirituous liquors was not diminished.—London Times.

The beer shop system has proved a failure. It was established under the belief that it would give the public their beer cheap and pure; would dissociate beer drinking from drunkenness; and lead to the establishment throughout the country of a class of houses of refreshment altogether free from the disorder supposed to attend exclusively on the sale of spirits.—Commdtre of House of Commons, 1854.

We come nearer home for testimony.

The new beer bill has begun its operations. Everybody is drunk. Those who are not singing are sprawling. The sovereign people are in a beastly state.—Sydney Smith.

For the laboring man, the ale-house is now a place of pure unmitigated evil; the diminution of these houses is one of the most practical and efficient means of real radical reform.—Southey.

They greatly mistake who in this country hope to live longer by drinking wines or malt liquors, than they would expect to if addicted in-

stead to distilled spirits. True there is less alcohol in the same quantity of the fermented beverages but the same quantity does not content them. Deceive themselves as they may, it is the alcoholic stimulus that their depraved appetites exact, and if indulged at all, they will be indulged to the constantly receding point of satisfaction. The single glass of wine or beer per day, which sufficed at the beginning, will soon be enlarged or repeated. It was enough to start the blood in to a gallop yesterday, but falls short to-day, and will not begin to do to-morrow.—Horace Greeley.

SELECTED.

ONE MORE DAY.

"One more day in which to be loving and kind to each other," said Aunt Emily. "At least we may hope so, when we see a bright, beautiful day opening before us."

"Only one, Aunt Emily! why do you say that?"

"I do not say only one, my dears. I trust there may all have many more in which to make each other happy. But we are not sure of a day or even an hour, you know, so I think we all have need to remember to show our loving kindness while we have time."

Molly and Ruth and Nan looked a little conscious, wondering if Aunt Emily could have observed how readily they were to quarrel over trifles, and how little inclined to give up to each other.

"I was led to think of this," said Aunt Emily, "by remembering something which took place on this day a number of years ago, in my little girlhood."

"Do tell us about it," said the three, gathering about her to listen.

"I do not know," she began, "that my little sisters and I quarrelled more than other little sisters do, but it was very sad and unnecessary that we should have quarrelled at all. Looking at it as I do now, I cannot understand how we could have taken pleasure in disobeying each other, in speaking angry words, in caring nothing for each others comfort, keeping up an almost constant irritation when we might have lived in the sunshine of loving words and deeds."

"My mother used to talk very seriously to us about it. You think little of it as the days go by," she would say, "but if God should see fit to take one of you away, you would, all your lives, feel the bitterness of the sting left by the memory of past unkindness."

"It is said most people have to learn by experience—a great pity surely, if it is true. For how much better off we should be if we would learn lessons from those who have suffered, instead of waiting until the same hard lesson has come to us. I think, however, there are some children who, happily for them, are wise enough to profit by good advice, but my sisters and I were not of the number as far as I can remember, we kept on much the same in spite of all mother's talk. And when, at last the experience did come, it was bitter enough."

"A picnic was in prospect to which we had all been looking forward for some time. But as the day, this day years ago, drew near, some ailments seized me which led my mother to think it best for me to stay at home. It was a great disappointment, and I am sorry to say that I bore it very badly. I have sometimes thought since that God sends these small trials upon us to give us opportunity to show a spirit of patience and submission, but I could not have thought so then, for I made myself a trial to every one who was so unfortunate as to be obliged to come near me, by my complaints and ill temper."

"Mother gave up her share in the day's pleasure to remain with me, and I was sure of having everything to help me through the day at home but I chose to consider myself sadly ill used and was probably a little crosser even than usual. The com-

